A church wedding is usually followed by a party in which both relatives and friends participate. After being married the young couple go to live with the bride's parents, although this rule is no longer adhered to strictly. 177 585 [591]

BURIAL

When an adult person died, old people gathered at the house of the dead. Young people were not permitted to view or come near the corpse, as it was believed this could bring death to the young. Around the corpse the people placed all his belongings, clothes, tools, weapons, and ornaments. If anything were missing the ghost would return to claim his property. 761 ● 769 [775]

After lamentations at the house, the corpse was wrapped in his or her clothes and carried to the cemetery some distance from the village; the corpse was placed in a grave on his back with the feet facing the west. This was done in order that the ghost, when freed from the body, could go to the Chaco. On the way to the graveyard a shaman would walk in front of the procession and as he reached the graveyard he would tell the other ghosts about whom they were going to receive. After the body was buried the shaman would be the last to leave the cemetery, his duty being to prevent the ghost from returning to the village. 764 [756]

After returning to the village, the relatives often burnt the house in which a deceased adult had lived. Sometimes, however, they were satisfied by changing the doorway of the house. The name of the dead person could not be uttered for several months. Members of the dead person's family would change their names. All this was done in order to confuse the ghost and to prevent it from returning to the living relatives. It was believed that if the ghost came back it would take a living relative back to the land of the dead. 768 [551]

The close female relatives of a dead man would remove their clothing and cut their hair as a sign of mourning. For a month after death they would wail at sunrise and sunset, sitting naked in their houses. The wife or mother of a dead man was supposed to show even more explicit signs of mourning. The widow, for instance, was not permitted to work or to bathe for many days. In addition, there were regulations which restricted freedom of widows and widowers. A widower was permitted to marry only a widow. If a man had 765 [587]

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bringing harm to the Indians. The shaman kept on singing. He kept on singing for a long time until *Vanónu's* voice became weaker and weaker and he stopped speaking altogether. When the rain ceased the shaman stopped singing. 539 776 773

Another evil spirit who lives near water and brings storms is *Voropí:*

Voropí is a water spirit. He lives in a tree near the bank of a stream. He is a great serpent with a human face. He does not like human smell and if some person comes near his home he becomes very angry and sends heavy rain, and lightning flashes from his sides. When he is very angry he sends so much rain that people drown. *Voropí* does not like human hair and that is why the Indians in the Chaco pull out their eyebrows, their pubic hair, and why men pull out the hairs on their chins. Bathing in lakes and rivers makes *Voropí* angry.

Hihíaiuné is a female water spirit who lives in the rivers of the Chaco:

Hihíaiuné is a large serpent. She hates menstruating women and people who are mourning for the dead. A menstruating woman must remain indoors and on no account go to a lake or river to wash, for this would anger *Hihíaiuné* who would send the winds *seipoti* and *seiponé* which in turn would bring heavy rains and floods. If a man should have contact with a menstruating woman, he too must avoid water for fear that a flood would destroy his house. To avoid sexual contact menstruating women paint themselves black.

The Terena believed, and still believe, that the affairs of men are directly influenced by spirits, not only by such as *Voropí, Vanónu, and Hihíaiuné* and the ghosts of the dead, but by the souls of living men, animals, plants, and inanimate objects. Sickness, misfortune, and death are caused by spirits and souls of the dead. On the other hand, success in war, hunting, fishing, farming, and love-making can be achieved through the assistance of these spiritual entities. People fear the ghosts of the dead, for they sometimes come back to take a relative or friend to the land of the dead. The ghosts of dead shamans are even more powerful in their influence over human life. The anger of *Voropí, Vanónu,* and *Hihíaiuné* are a threat to life and property. But in addition to these dangers, the souls of people may leave their living bodies or the souls of objects and animals may cause these objects or animals to enter the body, thus bringing about illness or death. 771 775 [953] [961] [756]

SHAMANISM

Terena shamanism rests on the belief that the world of spirits, ghosts, and souls is open to human 756